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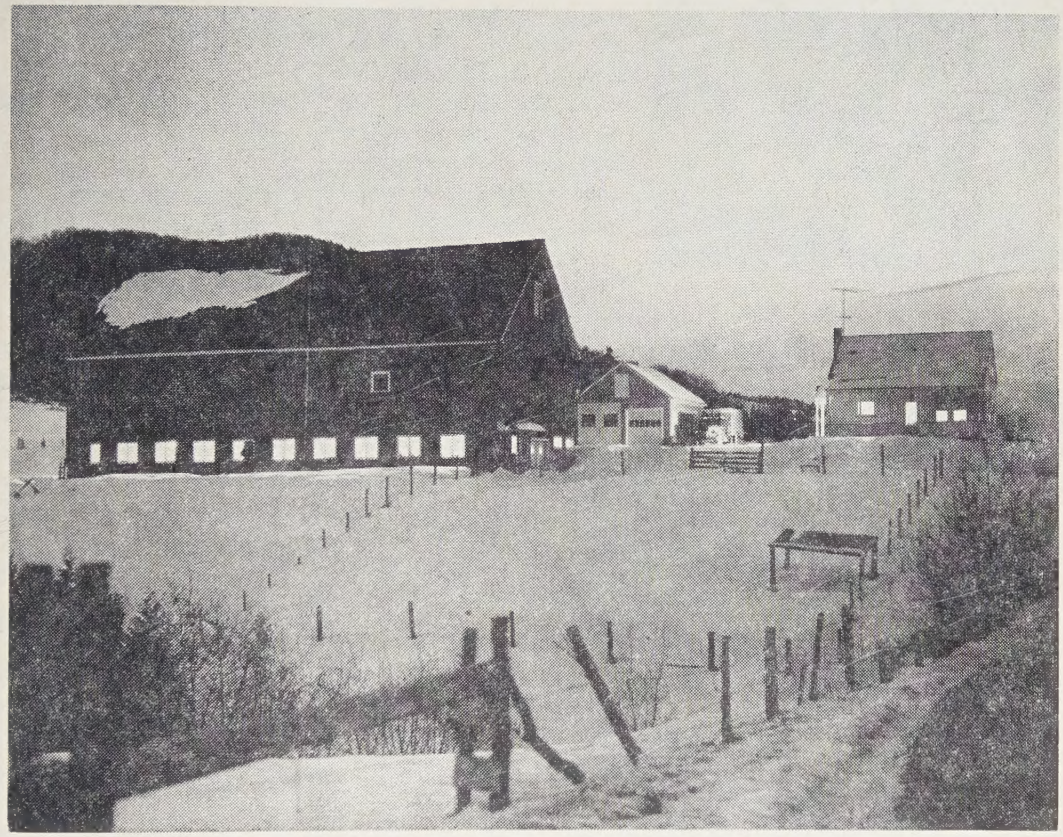
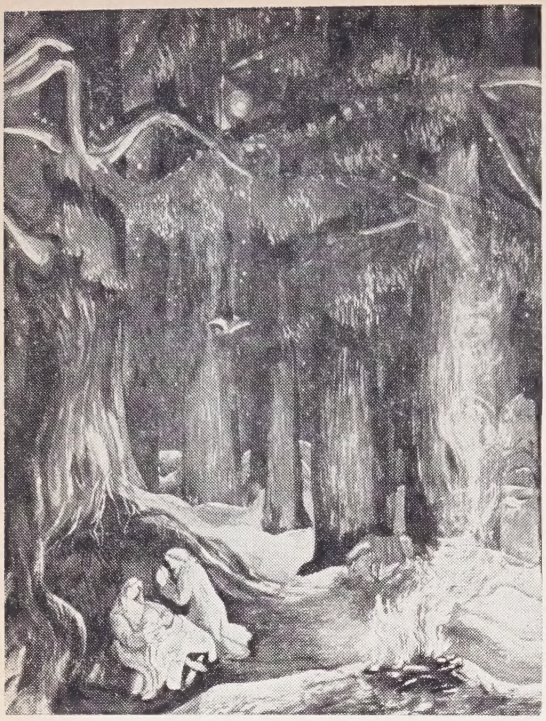
CONCORDIA LUTHERAN THEOLOGICAL SEMINARY



. . . the first snowy morning in the country is filled with wonder and the realization that snow belongs to the open fields and rolling hills, to the peaceful land of homes and hearthsides and fertile acres.

In this issue: **10,000 Miles to School** • **The Least of These** • **Report on Union**



This contemporary American painting by Fred Astrup shows the Nativity scene at the base of a giant redwood tree in California. Through the trees the star of the East shines with great radiance. The author of "The Night-Born" is pastor of Park and Rollag congregations at Hawley, Minnesota.

The Night-Born

The crib is sold and the cradle gone,
the manger returned to the beasts and their young;
all pride lies shattered.
Where shall the dove find rest for her wing
when upright we find not His holiest Love amid thorns?
Nothing but dust, death and still coolness.
Neither flower in rust, neither night in her fullness,
neither sun nor star nor the noble Idea abide.

But still in the dove's distant mourning,
silence, rank rabble of thorn,
the fire of wind steps in the trees
and a boundless love is born.
And He was rocked in the infinite humble,
the spring kid's birth and death-worm of the sheep,
properly talked of in the fire's slight crackle and rumble
and all around, the prayers of tempestuous sleep.

—MAYNARD STOKKA

In this issue . . .

COVER—Words by Hal Borland fr
"An American Year" (Simon a
Schuster); photo by H. Armstro
Roberts.

THE NIGHT-BORN

10,000 MILES TO SCHOOL
The story of an Ethiopian girl w
came to Concordia College to stu
home economics.

KARL OLSSON: GOSSIP AND GUILT

THE LEAST OF THESE
The heart-warming story of what c
woman did to give a good start
life to retarded children.

ADVENT FOR THE HOPES OF MEN
The third in a series of Advent me
tations by the editor.

EDITORIALS

REPORT ON UNION

FIRST BOARDS, COMMISSIONS, AN
STANDING COMMITTEES

CORRESPONDENCE

FOR THE FAMILY ALTAR

THE CHURCH IN TODAY'S WORLD

AMONG LUTHERANS

WITHIN THE ELC: ELC to Contin
in Brazil

Lutheran Herald

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10,000 Miles to School

By Rolf Hofstad

The Mid-East oil crisis, Ethiopian friends, Concordia College students, and the Lutheran World Federation were all involved in bringing this charming Ethiopian girl to Moorhead, Minnesota . . .

he Ethiopian girl came ten thousand miles to study me economics so that she might return to her native id as the first teacher in the field with a master's gree.

Now studying for her undergraduate degree at Con-dia College, Moorhead, Minn., is Gennet Awalom, ose home is the capital of Ethiopia, Addis Ababa.

Says Gennet, a serious student yet one who takes e to enter into a host of extra-curricular activities: od willing, I am planning to return home with a ster's degree in home economics. I think I will do eater service to both God and man in Ethiopia. There so much work to be done."

Next June the smiling Gennet, who rapidly made ends on the Moorhead campus, plans to spend a sum-er studying at a Lutheran Bible Institute. Then, it's aduate work in the vital field of home economics, field that has scarcely been scratched in her home na-n.

How did Gennet get to the comparatively small town Moorhead in northwestern Minnesota? It's a fascinat-g story that involves the oil crisis in the Mid-East e Christian generosity of her cohorts in Ethiopia, the ncere concern of Concordia students for fellow Chris-ns, and the organized efforts of the Lutheran World deration. Four years ago, Gennet, after graduating m her high school in Addis Ababa, chose to attend e American college at Cairo, Egypt. The Mid-East isis sharpened into a near hot war, and Gennet was rced to return to her native land.

Since no advanced courses in home economics are fered in Ethiopia, Miss Awalom knew she would have leave the country. She received two offers of scholar-ips from Catholic colleges in the United States. But as Lutheran, Gennet wanted to attend a Lutheran insti-

Julie Tourtlotte of Glasgow, Mont., and Gennet Awalom of Addis Ababa, Ethiopia, in front of Park Region Hall, new women's dormitory at Concordia.

tution, and that meant a journey to the United States.

She chose Concordia College because of the encouragement of a fellow church member—who was already a student there. Ephraim Isaac, a 1958 graduate, corresponded with Gennet during his first year at Concordia. His reports of the school were good and because of them, says Gennet, Concordia is a well-known school in Ethiopia. "In fact it is almost famous!"

Financing was arranged by the student body of Concordia College, which paid half of her expenses, and the Lutheran World Federation, which paid the remaining half.

The charming Ethiopian girl says she has found the people in America very friendly. "This," says Gennet, "is true also of the faculty." She singles out Miss Dorothy Olsen, dean of women, as being of special help.

Gennet was gradually drawn into a whirl of campus activities. She is an active member of the International Relations Club, Alpha Zeta Pi, and Omicron Tau Delta, an honorary home economics society.

She gained invaluable experience in practical home economics when she lived for a period of six weeks at the home economics practice house on the campus. There six girls cooked, sewed, and kept house under the supervision of Miss Florence Kruger, the head of the department. Does she have a favorite American food? Yes, it's apple pie—which she can also bake.

Speaking engagements, sometimes six or seven a month, have kept her busy too. These she has enjoyed, and she feels she has learned much from them. Strangely, speaking about her native land made her much more aware of it. She feels that being asked to speak is something of a compliment to Ethiopia, as it reflects new interest in her homeland.

What with her extensive speaking engagements, the English language was not long a barrier. In Ethiopia, the children learn at the grade school level to speak French and English in addition to their national language, Aramaic.

Does the Ethiopian girl, who comes from a land where mission work is only 70 years old, believe that Christian private colleges have a value?

The answer is yes. Miss Awalom says: "You only have to look to the mission fields to see direct and convincing evidence that private church colleges are filling a vital role today."

The college student from the northern part of Africa first heard the name Jesus Christ when she attended a government school in Ethiopia. Although it was a public school, the teacher, Miss Ruth Mellis, an American missionary, spoke to the students about Jesus Christ and His saving grace. At the time, the only Protestant church in the area was Lutheran. Since Miss Mellis attended the Lutheran church, it was only natural Gennet would join her at services.

The Concordia student says that the Lutheran ch is growing rapidly.

"Young people like the Lutheran form of wors a worship in language they are able to understand

Surprisingly enough, Ethiopia can number three erations of Lutherans. The initial work was b in 1888. Gennet adds that many young peop Ethiopia today decide for themselves what chur belong to. And many of them, she says, affiliate t selves with the Lutherans.

Another influence on the young Gennet was a S ish missionary, Anna Greta Stjarne, who helpe apply for the LWF Scholarship which even brought her to Concordia in the fall of 1957 fo junior year.

Gennet's home church is the Metane Jesus Eva cal Church, which became a member of the Luth World Federation during the third assembly meeti Minneapolis, 1957. Gennet and her sister, Hannah members of the Lutheran faith. Presently Hann finishing her high school education by a correspon course from the United States. Hannah hopes event to study in the United States as well.

The Ethiopians are a proud and independent In fact, they have ruled themselves since the 4th tury. The country's 1,700,000 people did not suffe ignominy of foreign rule until the Italian war o late 1930's. Gennet's father was taken prisoner d that pre-World War II skirmish. He is a dealer in in Addis Ababa. Her father's name is Awalom Fel In Ethiopia, children take their father's first nam their last name. This, however, does not cause any ological confusion. Her family can trace their anc back nine generations.

The Ethiopians have been ruled by emperors or k ever since the fourth century. They have always brave warriors. Under the Emperor Menilek II defeated the Italians in the first war, which occurr the late 19th century.

The year of 1958 in the United States is know the year 1950 in Ethiopia, since they did not ado new calendar. The Ethiopians still number their by the Alexandrian calendar.

But whether Gennet tallies by 1958 calendar tim 1950 time, she is an up-to-date young woman. when she returns to Ethiopia some years from with her master's degree in home economics, she take back with her the latest advances in the field

And she will take this statement with her to form foundation of her life work: "I believe I will b greater service to both God and man in Ethiopia. T is so much work to be done there."

Gossip and Guilt

Red Sin and Yellow

Few modern sins arouse the guilt feeling of gossip. ashions have changed; the red sin used to be the nter of interest until Freud altered that for us. Now e are much more conscious of envy and backbiting, e green and yellow sins, than we are of carnality. 'e have developed a generalized bad conscience about em. When we are going to say anything about anydy, we preface it with the helpful tag, "I know I ouldn't say this, but. . . ."

I am not suggesting that backbiting is not a grievous n. It is the murder of character. Cassio voices our elings when he cries out to Iago:

O, I have lost my reputation! I have lost the immortal part of myself, and what remains is bestial.

Nor Set Down Aught in Malice

But heinous as this sin is, it should not be confused ith criticism of people in their absence. It is a remarkable fiction that a society is possible or even derable in which nothing critical is ever said about anydy except in his presence. I don't know the source of is sentiment, but I know that even those who hold it most passionately do not practice it. And this is so ot because they lack moral integrity but because life eprived of judgment is impossible.

That Ye Be Not Judged

It is true that our Lord warned against judgment. am not sure that I know what this means, but I ink it means that we are not to play God and to onounce a final judgment on men's acts. But we e driven by the nature of life to proximate judgments. athers and mothers discuss their children, teachers eir students, employers their employees. The comunity at large is ceaselessly at work on the audit of l of us. To evade this burden by a milk-and-water titude which refuses to commit itself on people or to ke requisite action on them may mask as Christian ve but is really a vast irresponsibility.

It is uncomfortable to be the butt of such criticism. We may long for a friendly, sunlit street blue with morning glories and the eyes of loving people. But unless we are two weeks old and have never squalled, or are woolly pandas with our personalities in our fur, we are going to be talked about.

Speak of Me As I Am

The most we can ask of the situation is given in Othello's plea after his murder of Desdemona:

> When you shall these unlucky deeds relate,
> Speak of me as I am. Nothing extenuate,
> Nor set down aught in malice.

But if we get this much consideration, we shall be most fortunate. For criticism gets itself complicated by human sin. Sin takes the materials of valid criticism, adds to, and distorts them. Before we know it, the thing which began as an evaluation has become full-blown slander.

One of the unfortunate species of this kind of talk is the true but irrelevant. Malice has a way of remembering what is true but no longer meaningful. Malice recalls a youthful indiscretion decades after it has been confessed and forgiven.

And malice falsifies. We sometimes comfort ourselves with the thought that truth will prevail. But truth may take a long time to kill falsehood, which has a remarkable longevity. A malicious rumor without any foundation gets abroad. It begets issue and fills up the earth. Between 1450 and 1700 of our era, 500,000 people died as witches. There may have been a few malevolent characters among them, but most of those who died were not witches. Slander killed them.

Slander still murders. Our only safeguard against it is a Christian charity which asks, "Why am I saying this? To kill or to make alive?"

We must talk about people. We cannot be silent. But it is well to remember that the tongue is unruly and the heart deceitful.

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The Least

of These

By Avis L. Zie

It is my opinion that everyone has a very special place to fill in this world. To one has been given an obvious artistic talent, to another a burden to bear, to one the ability to mold the lives of others. Some have exalted positions as special leaders in the world. A professional man or woman is of vital importance. Most of us, however, are just ordinary people with a plan laid out by our Creator; all we have to do is accept it and do the best we can with it.

Almost ten years ago an opportunity was placed directly in my hands. Had I thought about such a thing I would have dismissed it completely from my mind as ridiculous and perhaps missed the wonderful experience that has been mine. I should not say that I am the only one who has had the benefit of this work. So have my entire family, many of our friends, the families of the children we have cared for, and of course the children themselves.

I had stopped at the clinic to put my name on a list of temporary foster homes for child care. I had in mind a child about three or four years of age who would be a playmate for our own boy of about the same age. We lived out of town towards the hills in a very picturesque setting. It was ideal for a growing boy but rather lonely for lack of children his own age.

The very next day one of the doctors called and wanted to know if I would take a brand new baby. The only explanation I had from him was that the baby was a problem. I could not see how a new baby could be a problem and decided that it must be the parents who were the problem. The next morning the father of the baby and I went to the hospital to have the released to my custody. It was the nurse who told that David was mentally retarded.

Never in all my life, even while carrying my children, had I given much thought to this stra and terrible aspect of birth. I will have to admit it was months before I was fully convinced that doctor's diagnosis was right. David looked just as mal as any other baby I had ever seen. But as t went on his progress was obviously slower than norr By this time he was as dear to us as if he had been own. Other normal children came and went week-e or stayed during their parents' vacation or for o reasons, but David stayed on. The doctor had rec mended to the parents that the child be placed i private home and they had taken that advice.

About two years later we had a chance to tak mongoloid child, Allen. The parents were asking some county aid and in order to get it they hac place the child in a licensed home.

Getting a state license is not a simple matter took six months for us to get it. The Planning Com sion took the longest, but since we lived in a ra sparsely settled community, only a few people v involved. The health, fire, and building inspectors had to be dealt with. Then came the final O.K. f the state department. By the time we got the lice Allen had been placed in a state institution. After the state inspector made his regularly scheduled vi Perhaps this routine is one of the reasons that there not more licensed private homes for mentally retar

Never let your brotherly love fail, nor refuse to extend

your hospitality to strangers—

sometimes men have entertained angels unawares.

Hebrews 13:1 (translation by J. B. Phillips)

ildren. People become discouraged waiting, or it is o expensive, or it is impossible to remodel their homes. Nancy came to us in February, when she was only vo days old. Betsy came next, and John the same sumer. We had many calls that had to be turned down. am sure that if we had not been limited by the license e would have had our home filled with cribs.

It is a fairly simple thing to have one or even two abies in your house, but when you get three or four, our activities and goings and comings are fairly limitd. After we got more children we limited our times ut to relays, with someone at home all the time.

After getting our fourth baby, the inspector advised s to remodel our house, find a larger place that would ccommodate four cribs, or limit ourselves to three ribs. It would have been an impossibility to give up ne of the children voluntarily. For months we had oked for a house that would meet all the specifications. inally we found one that could be remodeled to suit oth the nursery and our own family needs. Now that ur own children were growing up, we didn't want em to feel that the nursery and the babies had the rst place in our affections.

If you have never really come in contact with a entally retarded child, you cannot know just how ood and sweet and affectionate they can be. We limited ur nursery to four cribs so that we didn't have to pread our love too thin. The children thrive on affecon as much as they do on nourishment. Any little bit f progress is the most satisfying experience! We ughed at them and we laughed with them.

It takes hours of patient training and repetition to teach them one little thing. We ignored their inabilities and inadequacies. We spent sleepless nights when they were ill. We experienced real loss and heartbreak when they were finally admitted to a state institution. We wondered then if we had done the right thing by being so good to them, by loving them so much. We realized that they were going to miss us as much as we missed them. Theirs was an even greater period of adjustment as they became merely one of a group too large to receive the individual attention that they had with us. But for us the emptiness was healed because there was always someone else to take the last one's place.

I sometimes wondered if it was right for us to keep the nursery. Friends and neighbors just couldn't understand how we could bear the work. They couldn't understand how we could confine ourselves like this. They asked if it was fair to our own children. Most of them thought it was a wonderful thing for us to do, but they could not do it themselves. There were times when I was influenced by their arguments and toyed with the idea of giving up the nursery. But where would the children go? What would I do with my time?

Very few jobs in the world could be as rewarding. A normal child could not love you more. No other parents could be more appreciative of what you are doing for them. How could you teach your own children so much about understanding, compassion, and tolerance? Where else could you be so sure that you have an angel in your house? For surely they are "the least of these."

People, look East. The time is near
Of the crowning of the year.
Make your house fair as you are able,
Trim the hearth, and set the table.
People, look East, and sing today:
Love the Guest is on the way.

ELEANOR FARJEON,
Carol of the Advent

Advent for the Hopes of Men

"... light has dawned"— Matthew 4:16

One of the friends of Job spoke more truly than he realized when he said that if Job would "set his heart aright," "you will have confidence, because there is Hope." There were some bad holes in the logic of that man's attempt to comfort Job, but he spoke a great truth: If a person's heart is right toward God, he "will have confidence, because there is Hope."

The lesson we must learn today is that because Advent Light has dawned, men have a right to Hope. One of the rays of Light which shines from the Father of Light through the Son, who is Himself the Light of the world, is Hope. Hope for the days that come and go; Hope for the success of the things one undertakes; Hope for the conquest of right over wrong, of righteousness over evil; and above all, of course, eternal Hope.

There is an old fable that tells about a man who, as punishment for wrongdoing, was sentenced to roll a huge stone up a steep hill. He struggled and slaved; sometimes he succeeded in getting the stone almost to the top—only to have it roll to the bottom of the hill again. At length he knew that he could never succeed. So Hope died—and therein lay the punishment. For life without Hope is not life. The Hope-less are among the life-less; living, they are already dead.

But can one prove that Advent Light gives Ho Of course one can, because of Jesus. Peter roots Christian's hope in the Resurrection: "Through you have confidence in God, who raised him from dead and gave him glory, so that your faith and H are in God" (I Peter 1:21).

Think that through to meet your own situation. ways begin with the fact that you belong to through Jesus Christ. That makes you important—n important than position, or wealth, or ability can That makes you part of Him; your life is hid Christ in God. That gives you direction in life; w ever you do, in word or deed, you do it all to glory of God. That gives you control in life. How s you do anything that is contrary to His will and grieve Him? That establishes your relationship to y fellowmen, for they, too, are His. And, not least, gives you perspective, for you know that to them love God, all things work together for good.

And what does all that add up to? To Hope, course. For therein are all the elements of hope. lift your head, you who have begun to despair. L into the Light of Advent, into the face of Jesus, a walking in His Light, dare to hope—for time and eternity.

Editorials...

Rapid Strides Forward

Attention is directed to the several pages of material immediately following these editorial pages—all dealing with the recent meeting of the Joint Union Committee. I am sure that it is going to be read and even studied with a great deal of interest by many thousands of our readers. The purpose of this editorial is to comment on three of the matters which came before the recent meeting, in my opinion the most important.

The Name Remains Unchanged

When the Union Committee of The Evangelical Lutheran Church met prior to the meeting of the Joint Union Committee, one of the subjects which was discussed seriously and in some detail was how best to present to the Joint Union Committee the action of the June convention of the ELC regarding the proposed name for the new Church. It will be recalled that the convention indulged in a lengthy and exceedingly plain-spoken discussion of this subject. By an overwhelming vote the ELC Union Committee was instructed to propose as the name for our new Church, "The United Evangelical Lutheran Church." Displaying, on this point, a decided lack of confidence in its own Union Committee, the convention went further and issued a mandate to its committee to vote as a bloc for this name.

It was the consensus of the ELC committee that the president of the Church, Dr. Schiotz, should be requested to be our spokesman before the Joint Union Committee. It was felt that nothing would be gained by having a lengthy discussion in which all of us participated. On a following page Mr. Modean gives an excellent resume of Dr. Schiotz's address. At its close he offered the motion which expressed the will of our convention, namely, that *Article I—Name of the Constitution* be amended to read, "The name of this Church shall be: The United Evangelical Lutheran Church."

Thus the matter was placed before the Joint Union Committee, exactly as our convention desired. There was no discussion from either of the other two delegations. It was agreed that the fairest manner of voting would be by roll call, taking the delegations alphabetically.

A full delegation of nine members was present from each of the three bodies. Voting alphabetically, the nine members of the ALC delegation voted unanimously "No." Then came the delegation of the ELC, and all nine members voted according to their instructions "Yes." When the nine members of the UELC delegation were polled, they voted unanimously "No." The result—Dr. Schiotz's resolution, offered on behalf of The Evangelical Lutheran Church, failed. In order to win, it would have had to secure two-thirds of the votes cast, or eighteen.

I am not altogether sure how much discussion is in order at this point. The result of the vote is, obviously, that when the new Church begins to function, it will be as "The American Lutheran Church." There is now no possibility of submitting a change to the Constituting Convention. We may all as well face that and let the matter rest for the time being.

There is, however, this to be considered: The first General Convention of The American Lutheran Church will be held in October, 1962. At that convention, or at any succeeding General Convention, it is possible to initiate the procedure of amending the Constitution, for the purpose of changing the name of the Church. In other words, while the matter is determined for the present, the Church itself, as soon as it has been constituted, can readily change its name if it thinks wise.

A few letters which have come to my desk since our June convention have revealed that there is some misunderstanding about this whole matter. Several have written that it would not be "democratic" if the Joint Union Committee failed to accede to the recommendation of the ELC. Nothing could be farther from the truth. It must be remembered that all three uniting Churches have held conventions during the past months. All three discussed the matter of name and voted on it. Two of them voted one way, the third another way. In every instance that was by democratic procedures.

It was equally democratic when the matter was discussed and voted upon in the Joint Union Committee. In this case it just happened that the popular will of the people of The Evangelical Lutheran Church as expressed in our convention ran counter to the popular will of the people in our sister uniting Churches. Nothing can be more democratic than the procedure which was used.

I see little object in discussing this matter further now. The ELC Union Committee followed the mandate of the convention to the letter and to the best of its ability. It suffered defeat. That is that.

First Boards

The second action to which I wish to call attention is the selection of first boards, commissions, and standing committees for The American Lutheran Church. On the pages following will be found the complete list of these boards. I know that they are going to be studied with a great deal of care and interest. A few comments should be made concerning them.

In the first place, let it be understood that their selection now is on a "preliminary" basis. That is to say, while the Timetable for Union provides for their selection at this time, it also makes it definite that not only is the selection "preliminary," but the assigned duties are also "preliminary" in character. It will not be possible to make final appointment until the meeting of the Joint Union Committee in July. This situation arises from the fact that the union documents must be submitted to the districts of the American Lutheran Church. Until those districts have voted, the American Lutheran Church is not finally committed to union.

How many of the boards, commissions, and standing committees will meet between now and July is anybody's guess. The Joint Union Committee made provision that they can meet if the church body presidents, after consultation with the various departments, feel that such meetings are necessary. In that case they will be convened by their respective liaison men and their work will be distinctly preliminary in nature. My own guess is that few of them will find it necessary to meet until they are finally constituted in July.

Nevertheless, the step of selecting members of the first boards certainly made the union seem more immediate! Here we actually have before us the names of the men and women who will head up the various areas of the new Church's work. It seemed to us who sat in the session of the Joint Union Committee at which the selections of the several Union Committees for these important positions were announced, that the union had suddenly come much closer. It will not be long until we can begin announcing in the various church papers exactly what steps these boards are taking in preparation for the coming union.

Ultimate Union Still the Ideal

Much as I am tempted to discuss many other details of this meeting, I must content myself with commenting on one more action. None of the bodies which will make up The American Lutheran Church has ever permitted itself to forget that the ultimate hope and prayer of every Lutheran in America is that there shall ultimately be *one* Lutheran Church in this country. While I think most of us have realized that such an ideal is not possible of attainment at present, that does not mean that any of us have lost sight of the ultim goal. At the present time, American Lutheranism fi itself divided into three great groups: the Luthe Church—Missouri Synod and the bodies in fellow with her; the three Churches which will soon m up The American Lutheran Church; and the grou four Churches which are also negotiating merger. I have more than once remarked here, there has b some tension among these groups—something non us want but are sometimes powerless to prevent.

As a gesture of friendship as well as a practical gestion, the Joint Union Committee at its recent m ing addressed itself to this problem. The result was unanimous adoption of the following resolution:

WHEREAS, The Joint Union Committee during the biennium has expressed its willingness to meet with Joint Commission on Lutheran Unity "to discuss mat of common interest and continued co-operation in exis relationships and joint work;" and

WHEREAS, The matter of continuing altar and pu fellowship with the Augustana Lutheran Church rema on the agenda of the Joint Union Committee for present biennium; and

WHEREAS, It would seem advisable to discuss other m ters relating to possible developments within the Natio Lutheran Council and to future inter-Lutheran co-operat in certain areas of Parish Education; and

WHEREAS, The Joint Union Committee has received request from the Convention of the American Luthe Church to clarify the relationships arising from its cle men serving as professors of religion in institutions ow and operated by other Lutheran church bodies; and

WHEREAS, There is a mutual desire not to let pres union negotiations become roadblocks to future Luthe unity; therefore, be it

RESOLVED, That the Joint Union Committee extend invitation to the Joint Commission on Lutheran Unity arrange for a comparable committee of its members to meet with our Committee on Inter-Lutheran Relatio in the near future, to discuss these matters of mutual c cern and responsibility, with the purpose of fraternal derstanding and co-operation between The American theran Church and the church body now being planned projected by the Joint Commission on Lutheran Unity.

*

WHEREAS, The Joint Union Committee has expressed the Lutheran Church—Missouri Synod its willingness meet at any time to discuss matters of mutual interest; a

WHEREAS, The Lutheran Church—Missouri Synod obligated by a regulation of the Synodical Conference have its sister synods of the Synodical Conference part pate with it in discussions of theological matters with oth Lutheran church bodies; therefore be it

RESOLVED, That the Joint Union Committee instruct Committee on inter-Lutheran Relations to continue efforts to meet with representatives of the Lutheran Chur —Missouri Synod and any or all of its sister synods in t Synodical Conference, for the purpose of discussing ite of mutual interest and responsibility. —O.G.M

Report on Union

Erik W. Modean
NLC News Bureau

Officers of the Joint Union Committee are (left to right): chairman, Dr. Tillman Sogge, Northfield, Minn. (ELC); vice chairman, Dr. William Larsen, Blair, Neb. (UELC); secretary, Dr. William L. Young, Columbus, Ohio (ALC).

Name Change Rejected

The new Lutheran denomination of re than two million members that ll be formed by merger of three urch bodies will retain the name ginally chosen for it—"The Ameri- Lutheran Church."

An effort to change the name to he United Evangelical Lutheran urch" was soundly beaten during two-day meeting in Chicago of the nt Union Committee of the groups heduled to unite in 1960.

The margin was eighteen to nine on roll call vote of the 27-member committee, with the nine representatives m each church body voting as a c on the issue. Just the opposite sult, a two-thirds majority, was needed for approval of the substitution.

The Evangelical Lutheran Church, hich initiated the proposal, lined up favor of the change, while the nerican Lutheran Church and the nited Evangelical Lutheran Church od solidly against it.

The outcome was expected, as the embers of the committee acted in cordance with the official positions ken by their respective Churches at neral conventions earlier this year.

It marked the second time that the JC has rejected efforts to change the me of the new Church. A request r restudy of the issue was made by e 1956 conventions of both the ELC d UELC, but none of the names en suggested found favor with the mmittee.

A formal motion by Dr. Fredrik A. Schiotz of Minneapolis, president of the ELC, again placed the question before the Joint Union Committee when it met Nov. 13-14. Dr. Schiotz moved that the JUC request the Constituting Convention to amend the first article of the proposed Constitution to read that the name of the new Church shall be "The United Evangelical Lutheran Church" instead of "The American Lutheran Church."

This procedure was necessary because the document in its present form has been finally approved by the uniting Churches for adoption by the Constituting Convention in Minneapolis, April 22-24, 1960. Any change, therefore, must be submitted as an amendment after the Constitution is adopted.

The ELC's delegation in the JUC had been instructed by its convention to vote for the name change as a bloc. Although uninstructed, the ALC and UELC expressed their opposition in similar manner and the proposal was defeated.

An eloquent plea was made by Dr. Schiotz in support of the alternative recommended by the ELC. He said the convention of his Church had voiced "much concern" over the name of the united body. He noted a "growing tendency on the part of fringe groups in American Protestantism to appropriate the name 'Evangelical,'" and he also stressed that use of the word "American" gives emphasis to nationalism. Finally, he said, the name offered by the ELC seemed ideal, as it includes both the words "United" and "Evangelical."

There was no debate on Dr. Schiotz's appeal. In explanation, it was pointed out that the issue had been thoroughly discussed by the respective conventions and union committees and that all members of the JUC were familiar with both sides of the argument.

Other Matters

The final conventions of the uniting Churches and the Constituting Convention of the united Church will be held in April of 1960 at Minneapolis, already selected as the headquarters city. Eight months later, on Jan. 1, 1961, The ALC will begin to function as a new denomination.

To meet these target dates, the JUC took action on more than a score of important matters, including the preliminary selection of some 150 persons to serve on the first boards, commissions, and standing committees of the new Church. (See complete list on page 12.)

Subject to changes by next July 15, these will be recommended for election by the Constituting Convention. Nearly all the nominees were chosen from the present boards of the three Churches.

Meetings of the boards that may need to do preliminary work before next July 15, it was agreed, must be recommended by the presidents of the uniting Churches and approved by

the Steering Committee of the JUC. Liaison representatives from the latter were assigned to each board as temporary chairmen.

The JUC also elected a 15-member committee to arrange a Year of Jubilee that will begin with special services on Pentecost, 1960, and extend through Pentecost, 1961.

As "a time of rejoicing, of giving thanks, and of commitment to the Christian life and the upbuilding of God's Kingdom," the observance will consist of a four-fold emphasis on prayer, Bible study, evangelism, and stewardship.

The union group's steering committee was enlarged by the addition of three members, Dr. Alvin N. Rogness of the ELC, Dr. Edward C. Fendt of the ALC, and Dr. Karl J. Wilhelmsen of the UELC. Other members are Dr. Tillman M. Sogge of the ELC and Dr. William L. Young of the ALC, chairman and secretary respectively of the JUC, and the church presidents, Dr. Fredrik A. Schiotz of the ELC, Dr. Henry F. Schuh of the ALC and Dr. William Larsen of the UELC. The steering committee also serves as the JUC's committee on Inter-Lutheran Relations.

Present at the meeting for the first time as president of the Lutheran Free Church was Dr. John M. Stensvaag, who assumed office Oct. 1 as successor to Dr. T. O. Burntvedt, head of the 77,000 member denomination for the past 28 years.

Dr. Stensvaag, who attended as an observer, told the JUC that the question of merger was "by no means finished" in the LFC, although participation in the current three-way negotiations has twice been rejected by narrow margins in congregational referendums.

Reporting the LFC's decision to bring the union question before its annual conference again in 1961, he said that "if it pleases God, we hope we will be able to enter into union with The American Lutheran Church on January 1, 1963."

Dr. Stensvaag explained that if the LFC authorizes another referendum and if the vote is favorable, the Free Church will apply for admission into The ALC at its first general co tion in the fall of 1962. Approv its application at that time would it possible to join the merged C in 1963.

Two laymen were re-elected ficers of the Joint Union Comm when it met to begin its fifth an biennium of work. It again name Tillman M. Sogge, professor of nomics and sociology at St. Olaf lege in Northfield, Minn., as man; and Dr. William L. Youn Columbus, O., executive secreta the Board of Higher Education c American Lutheran Church, as tary. A member of the ELC, Dr. has been chairman of the Joint U Committee since 1954, succeeding Hans C. Jersild, former preside the UELC, who had headed the mittee since it was organized in Dr. Young has been its secretary the beginning.

For the first time, a vice-chai was also chosen by the comm Named to the post was Dr. Wi Larsen of Blair, Neb., president o UELC.

First Boards, Commissions, and Standing Committees of The American Lutheran Church

Preliminary selection to begin doing preliminary work under the supervision of the Joint Union Committee. Final selection will be made in July, 1959. Selection must be ratified by the Constituting Convention, April, 1960. Liaison men will preside and report board deliberations to the Joint Union Committee.

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om United Evangelical Lutheran Church

The Rev. Stanley Larsen, Sidney, Mont.

Four church presidents at the meeting of the Joint Union Committee. Left to right: Dr. William Larsen, United Evangelical Lutheran Church; Dr. Fredrik A. Schiotz, The Evangelical Lutheran Church; Dr. Henry Schuh, American Lutheran Church; and Dr. John Stensvaag, Lutheran Free Church, present as a special guest.

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The Rev. L. M. Andersen, Norwalk, Calif.

Correspondence

ıe Alligator Left

Bethel Evangelical Lutheran Church St. Petersburg, Florida, feels very ıteful to our heavenly Father, to ıe Evangelical Lutheran Church, and all who have participated in this st Church-of-the-Month Club.

It was a humbling experience and e that greatly impressed our people St. Petersburg. I don't suppose ere has been a church in our synod it has received such wide publicity d acclaim as did Bethel during the nth of October. That it was chosen launch this great program has al-ıdy meant a great deal to our Home ission congregation, and there is ery indication that it will benefit eatly through it.

The alligator has left the lake. It appeared shortly after the October issue of LUTHERAN HERALD was cir-lated. Bethel still remains, and like plug of St. Augustine grass that is ıced in the ground will spread into a autiful lawn, so, by the Grace of od, will it grow into a Congregation easing in the sight of God and to His ory.

(The Rev.) E. W. WILSON
St. Petersburg, Fla.

/e Join the Throng

May I take this opportunity to join e throng praising our new *Service ook and Hymnal*. I have read with terest the articles which have ap-ared in the HERALD and also the any letters, so I felt I must tell you ır experience.

The *Service Book and Hymnal* has en used in this small Home Mission ngregation since May 11, 1958. The oks were given to us by our sponsor-g congregation, Our Savior's Luther-Church, Osage, Iowa. So far there s not been one adverse comment, least to me, concerning the order of rvice or the hymns. Until this time e *Concordia* had been our hymnal d the order of service was the Nor-egian.

Most of the members of our congregation do not have a Lutheran background; in fact only about ten families were ever active in any Lutheran congregation before. Liturgy has been new to them, but they seem to appreciate this new order even more than the old one we used. One thing they appreciate is the greater amount of congregational participation. We decided to use the first setting of the service, hoping that this would be the selection of most other congregations.

Naturally many of the hymns were new, but this is something for which we rejoice after being limited to the selection in the *Concordia*. Many of the melodies were new, but most of our members are so new to the Lutheran hymns that this made no difference. All the melodies were new to them.

Personally, there are some things that I hope may be changed in a later edition. I would like to see the first setting with no choice or variation. We still have people with difficulty finding the place when we must skip a page. Also, the tone of the first 284 pages seems to be that of the professional liturgist rather than the voice of the people. There is much too much Latin; next time, let's translate it for the layman. The services of Vespers and Matins are impractical for the congregation, particularly because of the use of the Plain Song Chant so difficult to read.

Nevertheless, despite these criticisms, we think it is one of the finest things that has happened to Lutheranism.

(The Rev.) OLE WINTTER
Fortuna, Calif.

A Need—A Responsibility

►I would like, through this letter, to place a need and an opportunity before the congregations, organizations, and individual members of the ELC.

There are many students in Hong Kong longing for the chance to come to America to study. The reasons, in brief, are as follows: (1) The University of Hong Kong, the only accredited college in the colony, accommodates only 1,500 students, while in one year alone 1,800 applied for admission to the freshman class. (2) The other "refugee colleges" are overcrowded, with very inadequate facilities, low standards, and no recognition from the government.

Chinese young people coming to America have consistently proved to be excellent college students and have, almost without exception, been able to supplement their tuition scholarships with earnings equal to their expenses.

The great obstacle is this: before being granted a student visa to America, the consulate requires them to place in a Hong Kong bank a fund equal to the amount of money which they will need during their entire stay in America! This immediately eliminates the more destitute students, since only those who have good jobs or helpful relatives are able to meet such a stringent requirement.

The American Consulate in Hong Kong informed me that the only way a student can get around this is to find a person or group who will sponsor the student during his period of study in America. Sponsorship ordinarily involves *no expense whatsoever*. However, it does require signing a statement taking responsibility for the student while in the States, should he for some reason be unable to meet his bills and buy a ticket home. Herein lies the "gamble"—or, better, the *Step of faith*. It means placing oneself in a vulnerable position in order to love, in Christ's name, a young man or woman whose future would otherwise be rather black and hopeless. In no case that I am aware of has such a sponsored student ever failed to live up to his responsibility or made it necessary for his sponsors to spend money on him.

If there are any congregations, organizations, or individuals who are interested in knowing more about this, they may contact me at Luther Theological Seminary, St. Paul, Minnesota.

DON BARON
Luther Theological Seminary
St. Paul, Minnesota

For the Family Altar

J. R. Hest

Toward the Fourth Sunday in Advent — *The Road to Bethle*

The Epistle: Philippians 4:4-7 • The Gospel: John 1:19-28

Monday, December 15
WHERE DOES IT START?
Read Matthew 2:1

Now when Jesus was born in Bethlehem . . . wise men from the East came.

Mile Zero on the Trans-Canadian Highway leading to Alaska is located at Dawson Creek, Canada. It is the starting point of a famous road. The starting point for the Wisemen who journeyed to Bethlehem was somewhere in the East, perhaps a long distance away. For the shepherds who were "abiding in the same country"—that is, near Bethlehem, the distance obviously was not great. The journey to Bethlehem starts where we are; in far away places of lostness from Christ, or from a place within the shadows of Christian truth.

I thank You, O Lord, that You have bidden me to take the journey to Bethlehem, and that through Your love and grace You have extended the roadway to my feet so that if I will walk upon it I shall come to see the Miracle of the Ages. You have made the roadway. Now let nothing hinder me from setting forth upon it. Amen.

Tuesday, December 16
SEARCHER'S WAY
Read Jeremiah 29:13

You will seek me and find me; when you seek me with all your heart.

From old came the promise that those who are really seeking shall not be disappointed. The road to Bethlehem is not a blind alley that ends in the land of disillusion, nor does it bring the true seeker to a sight where he is compelled to shrug his shoulders, to say, "Is this all there is to see?" Christmas can be a shallow event with no more glory than glittering tinsel. But for those who seek with all their heart, it offers a joyous message of salvation, the Gift of God in Christ Jesus.

May my going again upon the road to Christmas be more than a matter of going through the forms. Help me to make it a matter of my heart. Unless I do this, O God, I shall miss arriving at the place where my needs are satisfied. The fact of Christmas is hidden from view, except for those whose eyes You have opened. You open the eyes of those who seek. Set me searching, O Lord. Amen.

Wednesday, December 17
WHY GO?
Read Matthew 2:2

"For we have seen his star in the East, and have come to worship him."

The Wisemen were not out on an aimless excursion. They were not making an annual trip. They had something definite in mind. They had heard of the birth of the one who was born King of the Jews, and their whole purpose in setting out upon the journey was to find Him that they could worship him. In reality, for that they brought with them gold, frankincense and myrrh. The purpose was deeper than mere inquisitiveness. They were not sightseeing; they were seeking the King worthy of their worship.

Help us, dear Father, to discover Christmas more than the world makes it to find. Indeed, there are many who know that Christmas celebrates the Advent of Your Son. But for our sake give unto us again the high purpose of finding refreshment in that. This alone can bring meaning to Christmas. Amen.

+

Thursday, December 18
THE WAY OF HOPE
Read I Peter 1:13

Set your hope fully upon the grace that is coming to you.

It was hope that sent the shepherds to Bethlehem and brought the Wisemen from the East. They went believing they would find Christ. All they had to go on was the beckoning star and the word of the angel. It was faith and hope that drove them to make the journey. No person in his right mind, or better, his right heart, wants to disbelieve Christmas. The hope we have will never permit that. It is a real part of the Christian experience to live by hope. Peter tells us to set our hope fully on Christ who came to earth to save.

We thank You, gracious Father, that in the keeping of a true Christmas the hope we have is not disappointed. In a world that misses the point entirely, spare us from being swept along into the nothingness of a Christless Yuletide. We want to come away from Bethlehem better for having been there. In Jesus' Name. Amen.

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Friday, December 19
STAR LIGHTED
Read Matthew 2:9

The star which they had seen in the East went before them.

Without bothering to explain the star, Matthew simply states that it served to guide the Wisemen until it brought them to Bethlehem. They were not left to guess which way to go. The shepherds likewise were given direct guidance in their quest of Christ. They would find Him in "the city of David." And they were given a further sign: "You will find a babe wrapped in swaddling cloths and lying in a manger." When man wants to come to God, he is not asked to solve a puzzle. God helps him find the way.

You have not left salvation to guesswork, dear God. You have not said that coming to You is a matter of "fate" or "luck" or the result of secret information. No, You have made known the way through the Word and through the witness of the Holy Spirit. Teach us to depend upon Your leading. May our journey be a faithful following of the beckoning Star of Your love. Amen.

+

Saturday, December 20
THE WAY TO THE WAY
Read Matthew 2:11

And going into the house they saw the child . . . and fell down and worshipped him.

Anyone who comes to Bethlehem finds the Christ Child there, comes to the end of a successful journey. In a sense he comes to the end of one journey only to start on a new one. The new journey is the life in Christ. Those who find the way to Christ find the way in Christ. Jesus said, "I am the way, and the truth and the life; no one comes to the Father but by me." This is what believers find in Christmas. That is why to them the season is festive, the joy is real, the peace is genuine. Christ, the Savior is born.

It is so often said, God, that "Christmas is for the children." In many ways we agree with this truth, because of the little joys and delightful things that belong to the season. But it is for all, for young and old, who know the need for Your Gift, the offering of the Way to blessedness and life eternal. In the name of Jesus. Amen.

gregation May Be Church's Supreme Test

Methodist Bishop G. Bromley Oxn of Washington, D.C., president of denomination's Council of Bishops, clared at Buck Hill Falls, Pa., that ial segregation poses a "fundamental t" for religion in the United States. Addressing the annual conference of gional lay leaders of the Church's rtheastern Jurisdiction, which repreits 12 states, Bishop Oxnam said that the field of race, bitterness is pres. The clear violation of law is acticed, and within the Church itself re is serious division."

"How do we expect to get Christian ults when we repudiate the practice ristianity demands?" the bishop ked. "It must be self-evident that soty cannot be united upon the basis class, race or nation."

"A larger unifying concept must be und," he continued. "It lies in the ristian conception of a common Fa-er and the fact that all of us belong one family and that our relationships th each other should emerge from ve."

Stressing that "it is high time that the urch began to take Christianity seriisly," Bishop Oxnam said that "if e do not believe its essential teachings, us be frank enough to say so. If e do believe them, let us turn to their actice in the relations of states, of onomic interests, and of races."

len, Not Monuments, for Church Colleges

A University of Chicago professor is advised church universities and lleges to "place men ahead of monuents."

Dr. Kermit Eby, professor of social ience at the University of Chicago, id that "all over America it is easier get money for buildings than enowments for scholarships."

He asked delegates to the biennial eeting in Nashville, Tenn. of the ssociation of College and University Ministers of The Methodist Church: "How many big stone churches are being built to glorify man at the expense of men?"

Dr. Eby said he wished "that we might spend only half the amount for buildings and put the other half in a reserve fund that might give a minister or an educational director a secretary so that he might spend more time in study and meditation."

Because this is not done, he said, "the image of the minister today is that of a double-breasted suit man, a raiser of funds, a smooth-shaven payer of mortgages."

"How shocked the Church would be if a prophet—long-haired, raucous and insolvent—should arise from its ranks," he said. "If not incarcerated, such a prophet would be promptly psychoanalyzed."

Dr. Eby said he was not among those who judged a school by its buildings, enrollment, or endowment. "I would ask about its men, particularly its poets and prophets," he said.

Asks Prayers for Hungary

An appeal for prayers on behalf of the people of Hungary and particularly for their embattled clergy, Catholic, Protestant, and Jewish, was asked by Msgr. Bela Varga, last president of the free Hungarian parliament, on the second anniversary of the unsuccessful revolt of 1956 which was crushed by Russian guns.

"The situation of the Hungarian clergy is much worse than it was before the 1956 revolt," said the Roman Catholic monsignor, who fled Hungary in 1947 to escape death at the hands of the Communists.

He asked particularly for prayers for the Rev. Zoltan Tildy, a minister of the Reformed Church, who was president of the short-lived 1946-47 republic, and is now in prison, and for Joseph Cardinal Mindszenty in secluded refuge in the American embassy.

"Tildy, a Protestant, was president of the republic, and I, a Catholic, president of the Parliament," Msgr. Varga said, "symbolizing the unity of all the Hungarian people in their desire for freedom.

"Today the true leaders of Hungary are in prison, and they need to know that they are not forgotten."

He said that Cardinal Mindszenty is in "prison" in the American Embassy in Budapest just as much as he was before 1956 when in the custody of the Communists.

"We cannot violate his diplomatic status by communicating with him and he can exercise none of the duties of his office," said Msgr. Varga.

"These men like Mindszenty, Tildy, and Lutheran Bishop Lajos Ordass, must know that the world has not forgotten them, and that millions outside their nation are praying for them every day. Only in this way can they keep up their spirit and resist the pressure placed upon them to become tools of the Communists."

CHURCH TURNS BACK TIME—This twin-towered church dedicated Reformation Day in Moosach, Germany, is reminiscent of the Martin Luther Church in Bayreuth built in the 15th century.

—RNS Photo

—RNS Photo

LUMBERJACK MISSIONARY AT WORK—Teen-age lumberjacks listen as the Rev. W. E. Winslow reads the Bible in their Ontario forest camp bunkhouse. A lumberjack himself at 18, Mr. Winslow, now 73, is the oldest of 19 "Shantymen ministers" who serve workers of the Northwestern Ontario and New England bush country.

Merger by Degrees . . .

Co-presidents Report Progress

Both co-presidents of the United Church of Christ reported that they were "pleased and encouraged" with the progress being made by the union of the Congregational Christian General Council and the Evangelical and Reformed Church which formed the year-old denomination.

Dr. James E. Wagner of Philadelphia and Dr. Fred Hoskins of New York told a meeting of the United Church's executive council that there is "an increasing sense of oneness" among members of the congregations involved in the union.

The United Church, formed in June, 1957, has a combined membership of more than 2,140,000 in some 8,310 congregations. Agencies of the two merging groups are in the process of integrating.

Ronald Bridges of Sanford, Me., co-chairman of the 30-member special commission drafting a constitution for the denomination, disclosed that the document is expected to be ready by January. He said it would be submitted to the United Church's General Synod in 1959 for approval. Before being accepted the constitution must also be ratified by two-thirds of the Congregational conferences and the E & R synods.

Dr. Hoskins, reporting on a survey trip through the West and South, said he found local churches, Congregational conferences and E & R synods "rapidly expanding programs of co-operation, co-ordination and fellowship."

He cited increasing use on the west coast of the United Church of Christ name on church bulletin boards, in newspaper advertising, in co-operative endeavors involving church building, evangelism, youth work and in programs of lay men and women.

Dr. Hoskins also pointed to the *United Church Herald Magazine,* a union of denominational journals, the founding of new congregations throughout the country under auspices of the United Church and the denomination-sponsored National Conference on Christian Education held last August.

He noted the increasing co-operation in the Midwest where he said, opposition to the merger has been strongest and in the Middle Atlantic and New England states. He was assured by local leaders, he added, that when a constitution is adopted the majority of individual churches that have questioned the union will fall in line.

Southern College Students Ask for Integration

The student magazine at Forest College, a Southern Bapti stitution in Winston-Salem, N called for racial integration in school's student body "if it is to itself an intellectual and Chri center for education."

College officials recently rev that several Negroes had sough mission to Wake Forest but we jected because none was academ qualified.

The magazine, *The Student,* s cannot understand how people claim to be Christians" can den necessity of integration. In an edi signed by its staff and entitled Must Integrate," the publication that although "thinking people alize the college will be forced to sider integration in the future, "a majority of these people sugge wait-and-see policy, a comfortabl policy."

"The middle of the roaders more dangerous than the Ku Klan," it continued, and added "we have been warned that a ment on the racial issue would the college no good."

Calling on the college to co "that it has been wrong, that it not fulfilled its obligation," the m zine stressed that Wake Forest " be a place not only for free expre of ideas, but also a place where people desirous of pursuing an ed tion are free to do so."

PUSH-BUTTON WORSHIP

Recorded sermons, Scripture read ings, organ and choir music will b heard by visitors to the Davis Chap of First Baptist Church in Worceste Mass.—merely by the push of a bu ton.

Now being reconstructed, th chapel will have an electronic soun system which will be completely the disposal of the individual wo shipper.

A lettered keyboard will perm the selection of 150 prayers, hymn sermonettes, and readings. Speake will amplify the selections through out the chapel.

The system is being installed b Fred J. Walters of Grafton, Mass a professional sound engineer, wh conceived the idea "that will answe the needs of many during persona worship."

; Hat's in the Ring

)r. John W. Behnken, 74, president The Lutheran Church—Missouri iod, has indicated he would be will- to serve as head of the 2,300,000- mber body for another three years the Lord grants me health, and ough the delegates to our San Fran- o convention next June, asks me serve. How can a child of God say ?" Dr. Behnken is the sixth presi- it of the Synod since it was or- ized in 1847.

The veteran churchman has been re- ted president by an overwhelming jority every three years. The trien- l convention of the church body l be held in San Francisco in June, 9, and speculation has been current Lutheran circles whether Dr. Behn- n would accept a ninth term.

e Other Merger . . .

Drafting Constitution

A six-man special committee has gun drafting a constitution and by- vs for the new 3,000,000-member nomination to be formed by a mer- r of four Lutheran bodies.

The Constitution Committee was ven the go-ahead signal by the 46- mber Joint Commission on Luther- Unity at a two-day meeting in icago.

Plans for the merger have been ap- oved by the United Lutheran Church America, Augustana Lutheran urch, Finnish Evangelical Lutheran urch (Suomi Synod) and American angelical Lutheran Church.

First drafts of the constitution and -laws are expected to be presented the joint commission at its next eting at Chicago, March 5-7.

The committee "hopefully expects" have the document ready in final m by the middle of 1960. At that ne it will be submitted for approval the conventions of the four merg- g groups. The Augustana and Suomi dies will meet in June, the AELC August and the ULCA in October. If approved by these conventions, e constitution must be ratified by at ast 22 of the 32 ULCA synods, but further action is needed by the her three communions.

The commission has not decided yet on the name for the new denomination. However, a majority of the commission members have been preferring "United Evangelical Lutheran Church in America."

A commission spokesman estimated that the merger cannot be consummated before late in 1961 or early in 1962.

The constitution will define the doctrinal basis of the new Church, its structure and character, its basic powers and polity. More detailed provisions, rules, and procedures will be included in the by-laws.

In addition, the document will deal with such items as a name for the merged denomination, membership eligibility, congregations, ministers, synods, conventions, officers, executive council, boards, commissions and other agencies.

Members of the Constitution Committee are: Dr. Franklin Clark Fry of New York, president of the ULCA, chairman; the Rev. Bernhard Hillilia of Warren, O., representing the Suomi Synod, secretary; and Dr. Alfred Jensen of Des Moines, Ia., president of the AELC.

Also Dr. P. O. Bersell of Minneapolis, Minn., president emeritus of the Augustana Church; Judge James F. Henninger of Allentown, Pa., representing the ULCA; and S. T. Anderson of Denver, Colo., an attorney, Augustana Church.

After 42 Years . . .

Return to Tanganyika

The Schleswig-Holstein Evangelical Lutheran Mission Society voted at a special meeting to resume work in Tanganyika which World War I forced it to abandon 42 years ago.

The 82-year-old society — popularly known as the Breklum Mission—will return to Tanganyika as co-laborers with more than 300 other German, American, Swedish, Norwegian, Danish and Finnish Lutheran missionaries and over 2,400 African church workers. Together they will be serving Tanganyika Lutheran Churches having a combined membership of about 265,000.

Lutheran Pastor Elected to Congress in Upset

The Rev. Walter H. Moeller, pastor of Emmanuel Lutheran Church in Lancaster, Ohio, has been elected to Congress in a political upset.

A minister of the Lutheran Church —Missouri Synod, Mr. Moeller defeated State Rep. Homer Abele (R.) to become the first Democrat to represent the 10th Congressional district of Ohio since the Civil War.

He will succeed Rep. Thomas A. Jenkins, a Republican, who had represented the district for 34 years. Mr. Jenkins retired because of ill health.

Mr. Moeller's victory was unprecedented on another score. He has lived in the district for only two years. He came to the Lancaster church in 1956 from Calvary Lutheran Church, Silver Springs, Md., a suburb of Washington, D.C.

He had previously served for 12 years, 1942-54, as pastor of Emmanuel Lutheran Church, Van Wert, O., but that city is in northwestern Ohio, 200 miles from the southeastern Ohio constituency that elected him.

Finnish Church Declines

Membership in the Finnish Evangelical Lutheran Church has dropped slightly in recent years, and now is about four million, according to latest official statistics.

At last count, there were 4,028,089 members—93.3 per cent of the national population—said the quinquennial report published for the Church Assembly which began sessions at Turku, Finland Oct. 1. This compared with 95.2 per cent five years earlier. The membership total has varied between 4.1 and 4.3 million during this period.

The figures, which reflect the State Church's situation at the end of 1956, showed that there were 568 Lutheran parishes, an increase of 15 over 1951. In the five years up to the end of 1956, there were 18 church buildings, 14 work centers, 52 funeral chapels and 140 parsonages built for the Finnish Church.

On the other hand, 81,397 persons formally withdrew from the Church during the five-year period, as compared with a little over 40,000 from 1947 to 1951.

To All People . . .

ELC Will Continue in Brazil

Emphasizing its missionary obligation to bring the Gospel to the world's unevangelized peoples, The Evangelical Lutheran Church has reaffirmed its intention to continue development of its newest mission field in Southwest Brazil.

The policy statement was made by Dr. Rolf A. Syrdal, ELC foreign missions executive, in response to a news story from Basel, Switzerland. The story quoted the president of Brazil's *Federacao Sinodal* (a Lutheran synodical federation) as having requested the ELC to abandon plans to develop missionary work in the state of Parana.

Dr. Syrdal explained that the Brazilian Lutherans' objection to ELC mission work in their country apparently stems from a difference in point of view as to the missionary responsibility of the two bodies concerned.

Earlier this month in Strasbourg, France, Dr. Syrdal and Dr. Fredrik A. Schiotz, ELC president, met with Dr. Ernesto T. Schlieper of Rio de Janeiro, president of the Brazilian group. No immediate solution was found to the differences between the two bodies during the informal discussion, Dr. Syrdal reported.

At that time, it was made clear that the Brazilian Federation considers its main mission responsibility to be among German ethnic groups. German-speaking congregations in Brazil are still served by pastors from Germany.

Dr. Syrdal emphasized that the ELC has never envisioned stepping into that area of responsibility, but rather would seek to serve Brazilians not yet reached in any way with the Christian gospel, by means of a Portuguese-language ministry.

He reiterated that the ELC's purpose in launching work in Brazil is solely on the basis of Christ's command to evangelize all people, and stated that the ELC would be "disobedient to God" if it abandoned its mission program in South America's largest nation.

The field selected by the ELC lies in Northwestern Parana, which borders on Brazil's frontier with Argentina and Paraguay. Dr. Syrdal said this is a large frontier area beyond the area served by the Federation, and involves possible extension northwest into the state of Mato Grosso, about twice the size of Texas, where the Brazilian Lutherans have only one pastor.

The ELC mission executive voiced confidence that present objections by the Brazilians to the ELC mission activity would be dissolved through negotiation and in working together. He underlined the basic unity which exists between the ELC and the Federation, stressing that the unresolved present difference lies in emphasis rather than principle.

In the earlier news release from Switzerland, Dr. Schlieper of Brazil was quoted as saying that if the ELC stands by its decision to enter Brazil, it "need not fear a non-cooperative attitude from our Church." The ELC, the Brazilian said, "can expect all brotherliness as is fitting to Christians and all readiness to co-operate as is to be expected from an LWF sister Church."

Some 19 ELC missionaries are now preparing for their work through Portuguese language training, Dr. Syrdal said, adding that they are pledged to full co-operation with the Brazilian Lutherans. He revealed that further discussions with the Brazilian Lutherans are scheduled to be held next spring.

Congress at PLC

Several hundred students from Washington and Oregon high schools attended the annual Student Congress held at Pacific Lutheran College on Nov. 1. Sen. Warren G. Magnusson (Wash.) gave the "state of the union" message to open the day-long event, which is run just like the congress of the United States with the prepsters getting legislation through committees and on to the floors of the two houses for debate and passage into law.

PASTORS' WIVES SPEAK UP

New light on an old prob "How should pastors divide t time?" was shed by 150 minis wives whose answers to a survey q tionnaire were revealed at a gat ing of ELC clergymen in Milwau Wis.

The Rev. Elmer S. Hjortland Oak Park, Ill., said that among ommendations of the wives respo ing to his survey were these:

Ministers need more time for v ing.

They should be freed from o details.

They need more time for recreation, and study.

They should practice what preach.

Wrote one wife: "Too often tors permit themselves to bec janitors, taxi drivers, 'ladies presidents, and what have you."

45,000 See Pageant

Audiences totaling 45,900 p saw 11 performances of the his play-pageant given in eight c connection with the centenary o theranism in Minnesota.

The final performance in the M apolis Auditorium drew 9,000. wards a supper was held fo pageant's cast and the committee bers involved in its production

Entitled "Of Grace and Gro the dramatization had a cast of than 100, including a 60-voice A series of flashbacks covered L anism's role in education, evang missions, music, social action, medicine.

Sponsoring the production we church bodies with nearly 1,00 members in the state. Not sinc world premier of the Martin L film in Minneapolis in 1953 ha many Lutheran groups co-operat one project.

Evangelism Meetings Set

Two church-wide, five-day eva ism conferences for laymen and p have been scheduled again this w by The Evangelical Lutheran Ch

Members of ALC, UELC, an theran Free Church will also p pate.

Under the theme, "Christ C conferences are set for January at Emmanuel Lutheran Church, N Hollywood, Calif., and January

bruary 1 at the Fair Grounds Arena, adison, Wis.

The list of speakers includes:

Bishop Hanns Lilje of Hannover, rmany, former president of the Lu- ran World Federation;

Dr. Carl Fredrich Wisløf of the In- pendent Theological Faculty, Oslo, rway;

Dr. T. S. Liefeld, professor at Capi- University, Columbus, Ohio;

Dr. Fredric M. Norstad, professor Luther Theological Seminary, St. ul, Minn.;

Dr. Edward Sagebiel, president of xas Lutheran College, Seguin, Tex.; d

Dr. Joseph Knutson, president of ncordia College, Moorhead, Minn.

The programs will feature a youth nquet, plus lectures and workshops city and rural evangelism problems. ading the latter are: The Rev. A. uben Gornitzka, pastor of Central itheran Church, Minneapolis, Minn.; r. E. W. Mueller of the Division of nerican Missions, National Lutheran uncil, Chicago, Ill.; and Dr. E. H. halkhauser of Detroit, Mich., secre- y of the Commission on Home Mis- ns, American Lutheran Church.

Conference local chairmen are the v. Erling H. Wold, pastor of Em- anuel Lutheran Church, North Hol- wood, Calif., and the Rev. Sig. G. ndrock, pastor of Midvale Communi- Lutheran Church, Madison, Wis.

Announcements

Mission church would like 25 used choir es. Please write Faith Luth. Church, 17 Indiana, Rapid City, S. Dak.

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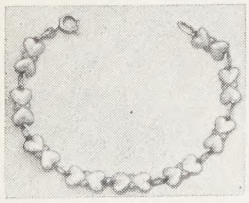

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o. 156—a dainty bracelet for a young lady p to age 12). Pink enameled hearts are ld-linked together to make a bracelet 6" ng. Gift boxed.

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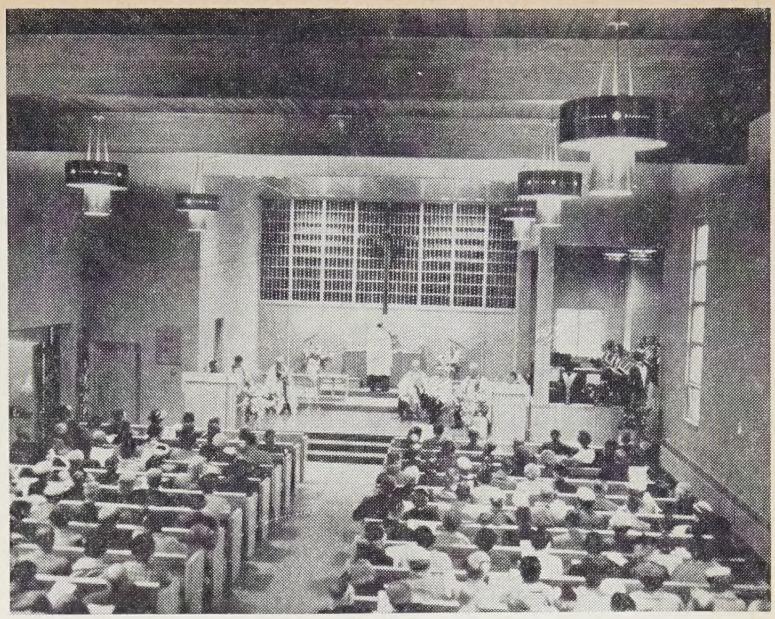

NORTH DAKOTA CHURCH DEDICATED—Dr. Loyal Tallakson, president of the North Dakota district, dedicated this new church in Lakota, N. Dak. on October 26. Included in the construction is a Sunday school wing. Assisting with the dedicatory rites were pastors of the circuit, as well as the local pastor, the Rev. David Genter.

DEDICATE PARISH UNIT—This new $160,000 parish education building was recently dedicated by Our Savior's Church, Hillsboro, N. Dak., the Rev. C. F. Savereide, pastor. Dr. Loyal E. Tallakson, president of the North Dakota district, officiated at dedicatory rites. The three floors of the new building include 22 classrooms, a chapel, assembly rooms, offices, and storage and supply rooms.

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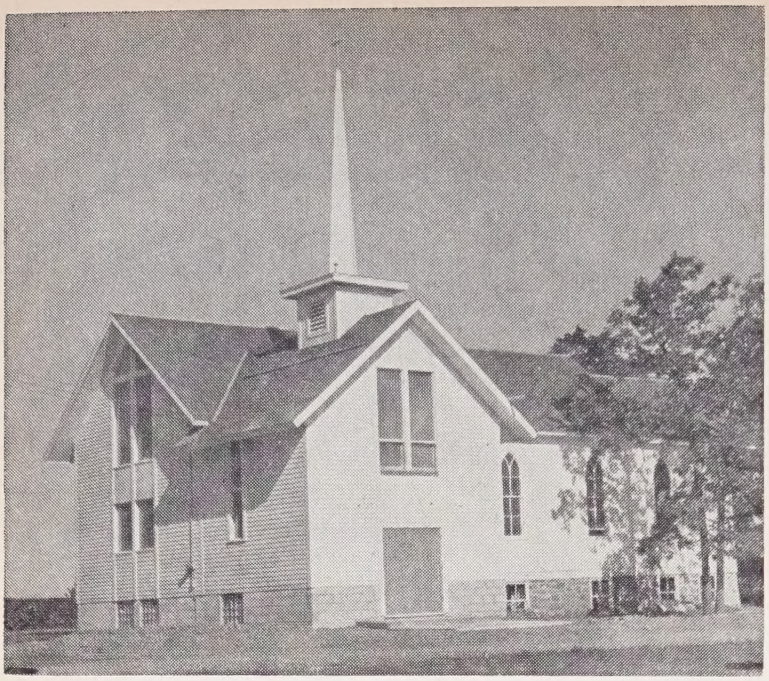

WISCONSIN CHURCH ADDS—A 20x40 foot addition was dedicated by Our Savior's Church, near Rice Lake, Wis., on the occasion of the congregation's 80th anniversary recently. The new construction enlarged the church sanctuary and added Sunday school facilities. The Rev. Herbert Hanson, assistant to the president of the Eastern district, conducted dedicatory rites. Former pastors participating in the anniversary festivities included: O. M. Kleven, Herman Larsen, Carl J. Sandbeck and Robert Onkka. The Rev. Eugene H. Engelstad is the present pastor.

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Chaplain Gynther Storaas Director, Military Chaplaincy Comm

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A. M. Egge, Box 283, Roundup, M 11-6-58

Theo. Gulhaugen, 776 Darina Ave., S mento 15, Calif., 11-8-58

Peter L. Kjeseth, 1414 E. 59th St., cago 37, Ill., 11-1-58

Edw. Livingston, Rainbow Motel, Port bel, Texas, 11-10-58

Floyd R. Larsen, 1200 Tongass Ketchikan, Alaska, 11-9-58

Ralph H. Moe, 233 Corkwood St., Va Calif., 10-12-58

Hans Nelson, Rt. 1, Aberdeen, S. D 11-27-58

Paul Oas, 7501 Newton Ave. S., Mi apolis 23, Minn., 11-12-58

I. H. Vallem, Decorah, Iowa, 11-10-

R. M. Vordale, 2116 Carter Ave., St. 8, Minn., 11-10-58

Harry S. Babington, MT Rt. 42, La Cr Wis., 11-21-58

John H. Abel, Caixa Postal 616, Londi Est. do Parana, Brazil, 11-13-58

Dwight J. Boe, 2509 Perry Ave., Bre ton, Wash., 12-1-58

Harold J. Brown, 7500 Greenwood, Se 3, Wash., 12-1-58

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227-acre cent. Minn. farm, 4 mi. from town and Lutheran church. Good 3 room house, new barn—36x70; silo—16 and other bldgs. 130 acres fine field pas for at least 50 cattle. $85 per acre. 592

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Single rooms, reasonably priced, with m included, for business girls or women d ing to live in Chicago. Excellent transpo tion. 592

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A book of delightful new songs for pre-school and primary age children. Features appealing, colorful illustrations by Melva Mickelson — original songs that are entertaining and educational — suggested actions — optional, easy piano accompaniments. Contents: Christmas Bells — Christmas Gifts — Snowflakes — Bethlehem — The Seasons — Baby Jesus — I Belong to Him — Thanks to God — Thanksgiving — Jesus Helped His Father — His Loving Care — God's Child — My Mother Teaches Me — 7 others. $1.25
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The family will find old favorites and new carols to sing around the piano. English words are given for all, plus the foreign texts for many, including Jeg er saa glad — Stille nacht — Deilig er den himmel blaa — Nar juldagsmorgon glimmar — Von Himmel hoch. Full color cover makes this an attractive gift. 35 carols. $1.50
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An American Annual of Christmas Literature and Art

Christmas

Volume 28

EDITED BY RANDOLPH E. HAUGAN

The favorite Holiday Annual comes again with new praises of the Birth of Christ by writer, painter, illustrator, poet, musician, photographer. Christmas is expressed in an abundance of full color illustrations . . . pages and pages of the unusual and the interesting about Christmas . . . traditional carols in new arrangements . . . poetry for the holiday. 68 pages, size 10⅞x13¾.

- The Christmas Story as recorded in St. Luke and St. Matthew is illustrated in beautiful full color drawings by Edmund Kopietz.
- "People and Places in the Nativity Narratives," by Madeleine S. Miller, brings us closer to the manger as it tells of Mary the mother of Jesus, Elizabeth her elderly kinswoman, and Anna the aged prophetess.
- Eight pages of sketches by artist Lee Mero will take the oldster down memory lane, and provide a fascinating glimpse of the past for the youngster, in "Memories Are a Part of Christmas."
- The telling of the Christmas story through the arts—the first, the Angel's Song, then painters, sculptors, composers, authors down through the years have added to the richness of Christmas art we enjoy today. "In Countless Ways" weaves a rich tapestry of the Christmas expressions. By Jean Louise Smith. Illustrated by Melva Mickelson.
- "Yuletide in England, Sweden and the Tyrol" pictures in two-color art and brief text the Christmas traditions held dear. Illustrated by Sada Jones.
- A full page painting of Salzburg by Gustav ... man is accompanied by a vivid descripti... this city of Mozart and culture, beauty an... By Laurence N. Field.
- "The Salzburg Advent Singers," by Gertru... Sovik, tells of the group that each year ... Christmas to the city in the old folk musi... age-old stories of the Advent season. Com... with photographs.
- Poetry this year includes Grace Noll Cro... new "The Star," and Melva Rorem's "So... Winter," with a photo of winter's beauty ... in an ice-shrouded shore line.
- Five new arrangements of beautiful Chri... music—both words and music given—will ... the carol singers. Comments on each song ... interesting background information.
- Agnes Harrigan Mueller tells of the "Chri... Seals Crusade Around the World." The id... the sale of Christmas seal stamps to "stamp... TB came to a kindly Danish postmaster, and ... has spread through 65 nations. In each cou... each year's new stamp design becomes an ... portant part of the Christmas scene. Illustr...
- There are always two full-page full-color ar... productions on heavier stock, suitable for ... ing, in CHRISTMAS. This year it is the pai... of Salzburg by Krollman, and a beautiful pr... tation of Isaiah's prophecy in manuscript p... ment style by Edmund Kopietz.

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